

# Christian Reflector.

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## The Christian Reflector.

For the Christian Reflector.

"What shall separate us from the love of Christ?"

Tribulation, say, cannot  
From the love of Christ divide,  
From his path I travel sure,  
Turn my feeble feet aside;  
Bitter pangs and woes of thine,  
May with keener anguish bring,  
Yet to Christ this soul of mine  
Thou shalt not the closer bring.  
Persecution, fierce, severe,  
From the blessed Saviour's love,  
Canst thou fright my spirit here,  
That hath treasured all above?  
Convert thou by fire or sword,  
I can meet and smile at thee;  
Mine, the strong arm of the Lord,  
Thou shalt never conquer me.  
Famine, with thy fearful train,  
Of the horrors none can tell,  
In thy dreaded night to vain,  
Here to break love's sacred spell?  
Lo! on heavenly bread I feed,  
Never shall I faint and die;  
'Tis my life, and life unto life,  
Famine, I thy might defy.  
Pain, on the raging deep,  
Canst thou shake my trusting soul,  
When the wildest tempest sweeps,  
And the highest billows roll?  
Hark! my Saviour's voice I hear,  
Hides not night his glorious form;  
He is nigh, and doubt and fear  
Vanish like the dying storm.  
Powers of earth and powers of hell,  
Ye can't sever my soul divide,  
By temptation's wrath or spell,  
From the love of him who died.  
Death will not the closer make  
Ties that never can be riven;  
Joy for then my soul shall take  
Wings to sing that love in heaven.  
Brookline, Nov. A. M. C.

## Farwell.

O! who can well this word define,  
Or all its meaning tell,  
Where, fathom friendship's deepest mine,  
When called to say, farwell!  
Who has not felt emotions deep,  
Within his bosom swell;  
Who has not seen affection weep,  
While bidding friends farwell!  
Who never felt the parting pang,  
Thou round his heart a spell;  
Who never felt the lingering look,  
Framed with a sad farwell!  
Who never from the heart's deep fount,  
Where hallowed memories dwell,  
Has heard the grief-stricken sigh,  
Sadly proclaim—farwell!  
And must this word forever prove  
A charm our joys to quell?  
Shall we not meet those whom we love,  
Nor fear to say—farwell!  
O yes, beyond this word of light,  
Affection's parting knock,  
In heard not, in that land of light,  
In heaven, there's no farwell!  
L. S. H.

## Peace.

John 14: 27.  
It is not peace 'neath towering domes,  
Where noble lords reside;  
Where wealth, with large maintenance,  
Pours its increasing tide;  
Nor is it found at fashion's shrine,  
Where beauty homage pays;  
Nor on that lofty mount, where fame  
Her temple fair displays;  
Nor when from Zion's hill unfolds  
Her choicest, sweetest store;  
Or knowledge to aspiring minds  
Reveals its hidden lore.  
'Tis found in Jesus' precious blood,  
'Tis felt alone by those who love;  
Who trust his sin-forgiving word,  
And live the peace he gave.  
'Twas His bequest to those he loved,  
When he arose from earth;  
And they possess it, who are heirs  
Of God, by heavenly birth.  
A. S. H.

## Thoughts from the Bible Class.

In pursuing the study of the Scriptures, how often are we led to exclaim:—What a fund of instruction! What an inexhaustible mine of knowledge! And how much is overlooked in a mere hasty reading, which is more likely to be learned by attentive study.  
The visit of the "wise men" to the infant Saviour, one of the first events recorded by Matthew, furnishes an excellent lesson, profitable to be remembered. The Lord caused a singular star to appear to announce the birth of the "King of the Jews." To what Christian was there not some "Star of Bethlehem" which directed him to the Saviour? Perhaps the kind counsel of some friend has been the guiding star. Did the preaching of the word in the house of God awaken the remembrance of "Him of whom the prophets spoke?" "That was the star" to thee. Or did the revelation of some cherished object, when they came upon Christ? Then mayst thou see, them to Providence was the Star of Bethlehem "sincerely seek for Christ, may expect the divine guidance of the Holy Spirit."  
ROBERT.

LOSS AND GAIN.—A man of wit once said rightly enough, "He who finds a good son-in-law, gains a son—he who finds a bad one, loses a daughter."

## Religious Discrimination—Mode of acquiring it.

1. We must acquire it by cultivating tenderness of conscience. It is with a tender conscience, as it is with a delicate sense of propriety of manners, it gives the individual who possesses it, an intuitive perception of the difference between right and wrong, even in its slightest shades. A clownish and ill-bred person cannot be a minute in company without doing something to offend against the laws of good breeding; for the plain reason that he has no sense of propriety to guide him. One with such a sense, or into whose feelings the laws of good breeding have been wrought by long habits of association with those who are models of manners, will do and say every thing just right, without its seeming to cost him the least effort.

Just so with a tender conscience. It feels keenly the slightest approaches of evil, and shrinks from the contact, like the eye from a mote that falls upon its delicate pupil. Was it not so, reader, with your most religious days? Did you not shrink from derelictions from right even in thought? You felt that the thought of foolishness would be sin. One vain desire conceived, then brought you instantly upon your knees before God in confession and prayer. And if you found yourself growing remiss in your closet duties, or losing your interest in the church or the prayer meeting, it was sufficient to kindle your repentings and to effect an instant reformation of your conduct. It is literally true of a tender conscience, that it "cannot bear them that are evil."

While such was the state of your conscience, reader, was there any danger of your doing wrong? No, you could not be deceived.—You seemed to have an intuitive perception of where you must stop in your liberality, in order to prevent its running into prodigality; where you must restrain your frugality to escape the sin of parsimony; how far your cheerfulness might go without levity, your sobriety without moroseness, or your communicativeness without talking folly and nonsense. The conscience is the moral eye of the soul, which makes it sensible to the relations of right and wrong. And the tenderness of this faculty is its healthy condition, or it is the same as acuteness in distinguishing moral differences. A perverted and indurated conscience will make a man even of the most powerful intellect, obtuse in his perceptions of right and wrong. Some of the greatest geniuses have shown themselves capable of perpetrating the most horrible misdeeds, without seeming to be conscious of guilt. Their consciences were seared as with a hot iron, and simple intellectual vigor could not do the office of this abused faculty. How then can our love abound in all knowledge and judgment, without a healthy condition of the conscience?

2. Known sins must be given up if we would have religious discrimination. The effect of indulging known sins, is like temperance drinking to a reformed inebriate. One glass is sufficient to debase the poor man's reason and plunge him again into the gutter. So, vanity of person or of dress, pride of intellect or of equipage, secret doubts of the truth of religion cherished till they have taken strong hold on the mind, lightness of conversation, avaricious desires, thirsting for the companionship of the carnal and worldly, and all sins of this slighter character retained and not crucified with Christ, corrupt the conscience, debase the reason and disqualify a man for distinguishing between right and wrong.—They are like dust in the eyes of a traveller, which blinds him to the danger of the way, and precipitates him upon his ruin, or like magnetized iron around the mariner's needle, to destroy its integrity as a guide over the deep, and to cause his bark to wander in endless mazes lost.

Brethren, if you would have religious discrimination, habitually renounce all that is evil and lead a life of entire consecration to God. If salvation is possible to one who attempts a middle course, it is certainly a dangerous region through which to travel, and of those who attempt it, it may be said as our Saviour said of the rich, how hardly shall those who stop short of a daily, habitual and constant surrender of themselves to do the whole will of God, enter into the kingdom of heaven! If we would arrive at acute religious discriminations, we must aspire to fulfil the apostolic exhortation to do no evil, to renounce the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, we must commend ourselves to every man's conscience in the sight of God.

Perhaps this article will not be read by a single individual, whose virtue is not in imminent danger, at some point, from the confusion of his ideas as to the lines of difference between right and wrong. If, therefore, the hints here given should do any thing to put him upon his guard, and to stir him up to prayer and endeavor after keener moral perceptions, my object in writing will be gained. Shall I remind you, Christian brother, of the greatness of your obligation to present to the world the full-orbed splendor of a shining Christian character? See what your Master has suffered that you might be holy and without blame before him in love! Behold the multitudes of immortal souls, whose eternal destiny is to be affected by what they see in you! What manner of person then ought you to be in all holy conversation and godliness!

You see how necessary the meditative element is to the perfection of Christian character. Can religious discrimination be acquired without it? For the want of this, I fear, that those who stand before the public as our most active religious men, are backsliders in heart from God. They have no power of accurate discrimination upon the state of their own hearts, because they take not the time and the measure to acquire it. Their religion is a business through which their pride, ambition, and other selfish feelings find scope. They fear the Lord, but serve their own gods after the manner of other men. It is the strange error we thus offer before the Lord, that fetters our efficiency and keeps us children in knowledge and power, when we ought to be men. Nor

other, things were legislated against as evil, which seem to us so venial as to scarcely deserve notice. Even those things in the so-called Blue Laws, and in the criminal code of the Bay State, which now provoke a smile, will show to your mind the extreme moral exaltation of a people who make it their sole object to model their ideas of right and wrong, according to the word of God. Take a conscience like that of Edward Payson, Jeremiah Chaplin, Leigh Richmond and Andrew Fuller, which is formed purely after the Bible model, and it will be tortured by practices into which other men will rush without a sense of wrong. To have keen moral discriminations the Bible must constitute the basis of our ethics and the sole guide of our conduct.

4. Habits of association with the most pious persons will do much to improve our religious discrimination. The effect upon our moral feelings, is like that of mingling in good society upon our manners. I wonder not that those church members who are estranged from the prayer meeting, fall into sin. How can they preserve a tender conscience, when they never come in contact with scenes which bring them into intimate communion with the pious and the good? If there are any spiritual members in a church, the prayer meeting will bring them to light. It is on such occasions more than in the public services of the sanctuary, that the holiest influences on earth are exerted. The brother, therefore, who comes not within their reach, may expect to become a backslider. No matter how much of the power of the world to come he may have experienced, his moral perceptions will become so obtuse as to admit of his doing without remorse, things that would have once caused him days of penitential sorrow. O brethren, we must be the companions of all them that fear God, if we would acquire the art of distinguishing between the things that differ.

5. Earnest prayer for thefulness of the Holy Ghost is indispensable in acquiring religious discrimination. This was the apostle's course, praying not only in his own behalf, but also that of his brethren, that their love might abound yet more and more in knowledge and in all judgment; that they might distinguish the things that differ. What was the proximate cause of such praying in Paul? Was it not his belief that the Holy Spirit did supply some efficiency, not merely in kindling love at first, but in making it abound more and more in knowledge and judgment? If there was no channel for the communication of such efficiency from God to the soul, how then should God be presumed in prayer, to do anything in the premises? Yes, more the proximate cause of such praying was a confidence, that it would have influence in procuring this efficiency from God—that as a channel existed for the imparting of such efficiency, so prayer would induce Him actually to impart it.

Take the first of these facts, brethren, that God's Spirit supplies the influence to make our love abound in knowledge and all judgment, and let me ask, do you believe it? Have you an available and an experimental sense of the power of the Spirit in filling us with such light in the Lord, as to render the nicest shades of moral difference perfectly obvious to our view? Till you believe this, how can you enjoy the work of the Spirit? And without that, you can neither understand the Bible, nor acquire tenderness of conscience, nor give up known sins, nor profit by habits of association with spiritual persons, nor do any thing to increase your senseness of discrimination. The work of the Spirit is positive, direct, and powerful; and to the new-born soul is accompanied with the inward witness or consciousness of his presence. The Spirit witnesseth with our spirit. When we have this inward witness, this union from the Holy One enabling us to know all things, then we are no longer in doubt as to the lines of difference between good and evil. But we must believe, also, in the efficacy of prayer to procure the gift of the Spirit. We must take hold on God, and determine to die at his feet begging for the blessing, before we give over prayer for a full realization upon ourselves, of all the Spirit can do for a soul in the present world, that we may be filled with all the fulness of God. Till this point is gained, there will be an unavoidable obtuseness in our moral perceptions, and we shall imagine ourselves free, when in fact we are the slaves of lust. The only substantial basis of divine life is the indwelling of the Holy Ghost. The Spirit searcheth all things, yea, even the deep things of God.

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can it be otherwise, all our thoughts are turned inward, and we learn to distinguish things that differ.  
P. C.

[From our Correspondent.]

## Letters from New York—No. 2.

Mr. Editor.—In my last communication, I gave some account of a visit to the Greenwood Cemetery. The succeeding day, seeking alike improvement and entertainment, I attended worship in the morning at the church of Rev. Dr. Cox of Brooklyn. The house is a plain, substantial, unpretending structure of brick, capacious and convenient. Dr. Cox was himself in his desk, with Dr. Peters. The pastor was attended by his usual note book, resembling in appearance a small ledger, in which I fancy he is accustomed to minute down the thoughts, arguments and conclusions of his active mind, and to which he refers, when preaching, with frequent allusions of many leaves. This is a custom, I think, peculiar to himself, and practically unknown to the New England and New York clergy. Yet who has heard the Dr. preach, and did not forget his "ledger," as also his gown, and the grace of his gestures and his reverent dignity, absorbed by the originality and perspicuity of his subject? He seems to think differently from others, and to utter his thoughts differently, and the hearer, when he concludes, wonders and regrets he has been so short. I should have enjoyed listening to him an hour longer. I have heard many eloquent speakers, many who approximate the standard which fancy pictures as that of a perfect pulpit orator; but there are few who combine so many excellences, so much of matter, perspicuity, ease, dignity and unction, as does Dr. Cox. Yet he would be loved more were he less inclined to "break a spear" with professors in other denominations; and when fairly heated in the combat, he would be a zealier, if he more effectually succeeded in removing the suspicion that he was sometimes more anxious for victory than for truth.

In the afternoon of the Sabbath, I attended meeting at the South Baptist Church in Nassau Street. Attended by a friend, the worthy pastor was seated in his desk. You have heard before this, that the pastor of this church has recently been most deeply afflicted. Bro. Sumners has followed his early, only, most loved and excellent companion to the grave. As a wife, a mother and a Christian, Mrs. S. was regarded as comparatively perfect; and her departure to the world of spirits, marked by many tears and tokens of affection, has left a feeling of lonely desolation in the bosom of her husband, which can hardly be excelled. Yet feeling that "blessed are the dead who die in the Lord," and "precious in the sight of the Lord is the death of his saints," there can be no doubt that Bro. S. responds in soul to the submission and affectionate language of those who say, "the Lord doeth all things for the best; let him do what seemeth Him good;" "though He slay me, yet will I trust in Him." Such indeed we judged to be his feelings, from frequent interviews. The brother who occupied the pulpit with him, preached the sermon. His subject was "the nature and offices of holy angels," and the discourse was appropriate and interesting. This church is receiving the prosperity usually attending prayerful, faithful and humble efforts to promote the cause of truth, united in itself, and strongly attached to the assiduous and affectionate pastor whom the Lord has appointed to its care.

The Baptists in this city are rapidly on the increase; new churches are often constituted, some which have been in existence but a few years are very large. In the midst of an enterprising community, and with a laborious and zealous ministry, the churches, with the Divine blessing, promise to be most efficient in sending the gospel to the perishing abroad, and in opposing substantial barriers to the insinuations of false doctrines and lax discipline at home. There is at present no general or local revival, though the pastors whom I have seen speak of occasional conversions, of increasing prayer and faith among the members of their churches, and anticipate a general "refreshing from the presence of the Lord" during the coming winter. Such a refreshing was enjoyed the last winter, in which all churches received some accessions, and a few received very many. The Stanton St. Church, under the pastoral care of Bro. Davis, was especially blessed, and was enlarged by the addition of nearly three hundred of such, we trust, as shall be saved. Who does not rejoice that the converts to Jesus are thus rapidly multiplied? and then again, who, alas, can refrain from weeping, that the impression has so generally obtained, that the Lord cannot and will not multiply converts, except at particular seasons of the year? May the day soon dawn when Christians will practically believe that the Lord's arm is never heavy.

Just at this time there is much talk in certain circles respecting the peculiar views of Bro. W. on the atonement. I am convinced that his views are generally unpopular; and as they are, in my opinion, to some extent at least, erroneous, I deem it a matter of gratulation that they are not likely to be generally embraced. It is not our design to discuss any doctrines or questions, but we will simply say, that although we do not fellowship these peculiar views, we love the Bro. who has pro-pagated them, and trust he will discover his errors. We admire the logic of the lady, Mrs. P. of McDougall St., who has replied to them; and we also protest against those dialectics which lead a man confidently to judge of a substance from its shadow, when the substance itself is painted in most distinct and vivid colors.

The Baptist churches in Brooklyn shared in the revival last winter, and are now receiving a good degree of prosperity. The Second Church is erecting a house of worship, eligibly situated, something after the style of architecture of the Rev. Dr. Cone's, and will be capacious and commodious. The First Church, by recent accessions, has become again very large, and proposes, during the coming summer, to "colonize" and establish a new church in the vicinity of the South ferry I found our estimable friend, Bro.

Hodge, "ready to every good word and work." During the last summer, he made a voyage at sea, in the company of one of his parishioners, for the benefit of his health. While abroad he became acquainted with the English Missionary at Turk's Island; and I found him actively engaged in collecting books and other necessities, to send out as donations to that mission. In a vessel which was about to sail from New York, I could most heartily sympathize in his benevolent efforts; and behold in his zeal the assurance, that the Lord would raise up friends for the faithful missionary, even among strangers. But I must close. Before it, however, permit me to add, that the Lord, while he has greatly prospered the Baptists in this vicinity, has imposed upon them most responsible duties. They must have a good influence over the denomination as a whole; and they are thus placed under an imperative obligation to be Christians of humility, prayer and zeal, seeking successfully and maintaining a high standard of piety, and complete consecration to the cause and the truth of our precious Redeemer.

Until you hear from me again, adieu,  
D.

## Editorial Cleanings.

### Homely Hints.

A correspondent of the Christian Intelligencer refers to the volume of Old Humphrey, recently published by Mr. Carter, and says:—"The combined simplicity and pathos, with the truthfulness of Old Humphrey's delineations of man, in his individual experience, and in his social relations, are not less vivid and impressive than they are graphical and edifying. I have selected one sketch of our earthly pilgrimage for the perusal of your friends, to which every heart and mind must add the corroborative testimony, that the author in portraying himself, also has depicted the thoughtful reader."

We copy the descriptive part of this sketch.

### DISAPPOINTED HOPES.

From the cradle to the grave we occupy tenfold more time in wishing for what we have not, than in enjoying that which we have. Where we once offer up praise for benefits received, we twenty times petition the Father of mercies to add to the number of gifts he already has bestowed.

There is a restless discontent that seems to cling to us like a leprosy. Give a child an apple in each hand, and he will want the one that remains on the table; and give a man thousands of gold and silver, and tens of thousands will become the object of his desires. Experience warrants the belief, that the possession of Europe and Asia would excite a yearning in our hearts for Africa and America; and that if to those the moon could be added, we should never rest in peace until we had obtained the sun.

As it was in our childhood and youth, so has it been in our manhood. Object after object has been attained with no better success. As he who picks up shells on the sea-shore always has one preferable in his eye than in his hand, so we ever hope to add to our happiness by some new acquisition. This is the case with one only, but with all. We have never yet attained one earthly advantage that has given us more than a temporary joy. We have never gained what has satisfied our desires. Is this your experience? I know it is. It is mine. It is the experience of us all. We have all blown our bubbles, and run after butterflies, in our childhood, our youth, and our manhood. The bubble has burst, and the caught butterfly has been crushed, not yielding us half the satisfaction that they did when in the air.

Who is there among us who can look back through the vista of three-score years, without wondering that, being so frequently deceived, he could so confidently trust the empty promise of future joy? It is in vain we try to deceive ourselves—

"Fortune may favor, fancy may beguile,  
Hope may have golden wings, and sweetly smile;  
But sad Experience, with a brow of care,  
Fighting with grief, and pointing to the part,  
Says, 'Behold the illusion of the moment—  
That joy unclouded is not earthly joy.'"

When we were young, there was some excuse for us; but what excuse have we now? I speak to those who have gray hairs on their heads; and to those who have no hair at all.

The homely adage tells us that "old birds are not caught with chaff." If this be true, old sinners are never to be reclaimed. Shame upon us; but we are continually forgetting the good gifts of God, and pursuing objects which are no better than chaff when they are attained.

Coverdale, deprived in the reign of Mary, and to two suffragans. Whoever considers it important at present to examine this list, will perceive the perplexities in which the English church was involved by a zeal to preserve unbroken the chain of Episcopal succession. On account of this frivolous advantage, that church was led to prefer the common enemy of all reformation to those Protestant communions which had boldly snapped asunder that brittle chain: a striking example of the evil that sometimes arises from the inconsistent respect paid by reformers to ancient establishments.

## The Lord's Prayer.

It is divine. How excellent must be the petition which the King himself has drawn up! It must certainly meet with acceptance from its author.

It is comprehensive. There cannot be mentioned a petition necessary for man not included in these—"Thy kingdom come—Thy will be done—Give us this day our daily bread—Forgive us our trespasses—Lead us not into temptation—Deliver us from evil."

It is sublime. This character of grandeur appears:—1. In its design. What is more ennobling than prayer? The loftiest place on earth is the footstool of Jehovah. The grandest posture is prostration before his throne.

2. In its language. The simple grandeur which struck Longinus in "Let there be light and there was light," breathes in every sentence of this prayer. Here are no swelling words of man's wisdom; here is nothing redundant—nothing deficient. It is the language of sublime devotion, chastened by filial awe.

3. In its conceptions. In vain we look for sublimity where these are poor. But, what vastness have we here! God—the kingdom of God—angelic obedience—earth—the will of God, the only law of its one thousand millions of living men—evil, implying that all men can suffer—dread—deliverance from evil—the power, the glory, the eternity of God! We ever so much comprehended in so few words?

Secondly. Consider the spirit of the Lord's prayer.

It breathes a filial spirit—"Father." A catholic spirit—"Hallowed be thy name." A missionary spirit—"Thy kingdom come." An obedient spirit—"Thy will be done on earth." A dependent spirit—"Give us this day our daily bread." A forgiving spirit—"And forgive us our trespasses, as we forgive them that trespass against us." A cautious spirit—"Lead us not into temptation, but deliver us from evil." A confidential and adoring spirit—"For thine is the kingdom, and the power, and the glory forever and ever. Amen."

## The Heart, and the Mass.

"Our first aim," said Luther, "must be to win the heart, and to this end we must preach the Gospel."—Then we shall find the word impressing one to-day, another the next day; and the result will be, that each one will withdraw from the mass, and cease to receive it. God does more by the simple power of his word, than you and I and the whole world could effect by all our efforts put together. God arrests the heart, and that being taken, all is won."—Am. Mass.

## How the Reformation was effected.

"I am ready to preach, argue, write," said Luther, "but I will not constrain any one; for faith is a voluntary act. Call to mind what I have already done. I stood up against pope, indulgences and papists, but without violence or tumult. I brought forward God's word; I preached and there I stopped. And whilst I laid me down and slept, the word I had preached brought down the power of the pope to the ground, so that never prince or emperor had dealt it such a blow."  
Jb.

For the Christian Reflector.

## Address to the London Peace Convention.

Mr. Editor.—The following address, drawn up by the venerable JOHN FRANKLIN, D.D., and adopted by the late General Peace Convention, ought, in accordance with its design, to come before the whole Christian world; and you will oblige the friends of peace by inserting it in your columns. It would, as it should, have been read to you; but with the entire proceedings of the Convention, did not reach us till very recently.

GEORGE C. BECKWITH,  
Cor. Sec. Am. Peace Soc.

13 Tremont Row, Boston Oct. 1843.

As the following address was designed for all Christians, every paper friendly to the peace of the world, is respectfully requested, if convenient, to publish it.

Prepared for the Peace Convention, by the Rev. John P. Smith, D.D., LL. D., F.R.S., &c.

FRIENDS AND BRETHREN.—We will not suppose you to be indifferent to the question which has often hitherto, and especially in the last few years, drawn the attention of many wise and good men, whether the practice of war among mankind be consistent with social morality, personal virtue, and our supposed obligations to the infinite God. We also believe it to be a not unreasonable assumption that many of you have impartially considered the rational and scriptural arguments which have been abundantly laid before the world, in proof of the negative side of that position. From the days of apostolic Christianity to the present hour, the truth has been declared that war and genuine religion are irreconcilable opposites. During several centuries, it was almost entirely lost sight of; until, in the year 1523, Erasmus again called the attention of Christians to it. A few who, in that age, held the same sentiment, were trampled upon, and slow was the progress of conviction through

the clouds of almost universal prejudice. The general habits of mind and action were perverted by the glare of military glory, the ambition of rulers and conquerors, and the selfish schemings of statesmen. Among religious men themselves, keen debate on primary theological doctrines too much engrossed time and attention; so that this point of evangelical morals was very blamably overlooked, as were some others of no little importance to the integrity and consistency of the Christian system. Erroneous views of the peculiar nature of the Old Testament dispensations, and of the design and extent of the Mosaic law, had a large share in producing and fostering the approbation of war; as they also had the assumed rights of governments to enact and inflict the penalty of death for whatever crimes they might choose so to punish. The inveteracy with which those opinions were held, is a distressing exhibition of human weakness; and may diminish our surprise that the unchristian character of all war was not earlier and more clearly perceived. Scattered individuals, at times, had glimpses of the great moral principle; but after we quit the early ages of Christianity, we do not find that any distinctive class or denomination of Christians has raised up its voice against this gigantic evil, till the rise of the society of Friends in our own country, and but two centuries ago; except partially in the case of the Moravians or United Brethren. It is reserved for Peace Societies, in our own times, to unmask this evil, and invite general attention to the pacific character of Christianity.

We have called war a gigantic evil; but we might have used language more awfully strong; for it may be justly asked, Is there a sin against God or man which the practice of war does not, directly or by acknowledged consequence and established usage, include, concentrate, and aggravate? Under the bewitching array of gorgeous dresses, beauty and order in manoeuvres, soul-stirring music, admirable applications of science, and patriotism falsely so called, the military system covers over a dark and unfathomable pit of crime and misery.

Is it a sin to lie and deceive, in word or action? Stratagem is an essential part of the sciences of war. The operations of a campaign include all manner of contrivances for the denial of truth and the accrediting of falsehood. To "deceive the enemy" is sought and practiced, and is even lauded as wise and virtuous.

Is it a sin to plunder, steal and rob? The storm of war falls with ruthless desolation upon the property of a country,—the houses and fields, and other possessions of the unoffending inhabitants. The sustenance of life is, by violence, taken from them; and what cannot be consumed or wasted at once, is often wantonly destroyed, for the express purpose of insuring the greatest amount of misery to thousands, and eventually millions, of our fellow men. Thus, besides the lawless sacking of cottages and mansions, barns, and manufactories, and machinery, to restore which will cost the revenue of kingdoms, there is inflicted upon children and women, the aged and infirm, a variety of and an amount of private suffering which words cannot describe.

Is murder a sin? Who can, in thought, realize the actions of the battle-field, and conceive of them as free from that guilt? Do not the lines of a late bishop of London (Dr. Porteus) express the honest truth? Men have been taught

"To make a death which nature never made,  
The foulest stain and scandal of our nature  
Become the boast. One murder made a village;  
Millions, a hero."

Is chastity, in all its modes and connections, indispensable to a virtuous character? Who can be ignorant that its violation, in all ways, usually attends the progress of an army; and that the giving up of the females of a sacked town is often the avowed reward conceded to the soldiery?

Does religion consist of love to the most holy God, and its subordinate but inseparable quality, cordial benevolence to men? Is it then possible for sincere love either to God or man to dwell in my heart, while I am contriving and laboring to take away from my fellow-man the life to which he has the same right that I have to mine? Can I be guiltless in this matter? Can I put off my responsibility; and can it be taken up by generals and admirals, statesmen and sovereigns? Will such a transfer be admitted at the bar of Divine judgment?

But we must check this line of thought. If any entertain the slightest doubt of its perfect propriety, we refer them to the publications, small and large, of Peace Societies; and we are guilty of no arrogance when we say that the arguments have not been, and cannot be answered. If among so many treatises, a writer of this paper may be allowed to point out one, without the slightest disparagement to the works of Mr. Joseph John Gurney, Mr. Macnamara, and others, he would mention the late Mr. Dymond's inquiry on War, especially the American edition of 1834.

We then appeal to all classes and orders of men, and especially to those who possess the means of instructing and influencing the minds of others; and we ask, are ye not bound to employ the opportunities in your power for the widest diffusion of true sentiments upon this great subject? Ministers of the Gospel, what is that gospel, to the diffusion of which you have consecrated your lives? Can you forget that its summary in the highest revelation from heaven is, "Glory to God in the highest, and on earth peace; good will toward men?"

Instructed of youth, you have invaluable opportunities for showing, in the most interesting and conclusive manner, by your comments on the classical poets and historians, the contrast of heathenism and Christianity; the immorality and cruelty of the one, and the beneficence and beauty of the other. Thus, and only thus, can you answer the solemn charge often brought



forward by the best of mankind, that by the uncorrected impressions of your Homer and Virgil, your Thucydides, your Horace and Virgil, you infuse into the youthful mind, the love of war, and the soul-ruining abominations of polytheism. That a danger so awful is attendant upon classical school-learning, you cannot but be sensible. In proportion to the greatness of that danger, must be your desire, if ye be faithful Christian men, to use the means of precluding it; and both the theory of the subject and the practical application show that this is the only course likely to be successful. It is impossible to exclude classical reading from a liberal system of education; the attempt to do so creates notions both erroneous and pernicious in the minds of pupils; and the method which we recommend would secure the literary and moral benefits to be derived from such reading, and unite with those which are so powerfully suggested by the character of the Lord Jesus and the principles of the New Testament.

**Men of science and letters.** You know that the advancement and diffusion of knowledge, are obstructed by war between nations, and you are well acquainted with the immense advantages to all philosophy, to expeditions of discovery, to astronomical and magnetic observation, to every branch of art, to the exploring of antiquities, and to the most valuable applications of erudition, which have been made in the last thirty years—and which have been made in a comparatively a time of peace. You cannot, therefore, but be deeply interested in the preservation of the peace which has already, and in a period so fully within our knowledge, afforded scope for the reciprocity of such scientific benefits, and the ease and speed of their communication. You must wish that the peace which we now enjoy may become completely universal, and be inviolably perpetuated. Yours, then, is the honorable task of coming forth with your noble arm, and throwing all your weight into the scale of our argument for UNIVERSAL AND PERMANENT PEACE.

Within the latter part of that period more has been done than had been before achieved or imagined, in researches upon the affinities of nations and their languages, in actual intercourse for statistical and beneficent purposes, and in efforts to save tribes and races of men from utter extinction; but such efforts must be either totally forbidden, or cramped and injured beyond endurance, by the system of war.

Above all, the most exalted, comprehensive, and far-seeing enterprise of benevolence, is that of CHRISTIAN MISSIONS. They communicate, by the shortest course, and yet in the most effectual manner, those principles and habits of life which are the most favorable to conjugal, parental, and filial happiness; the elevation of the female sex to its rightful dignity; the creation of domestic felicity, a joy unknown to savage life; agriculture and all other profitable industry; a nascent literature; in a word, the general blessings of civilization;—these and their associated enjoyments, the earthly blessings of the gospel, require peace for their development and preservation; but war is their fell foe and destroyer. Yet even those earthly benefits, inestimable as they are, are but the smallest part of the good to mankind which flows from gospel missions. The spiritual and eternal benefits, "the unsearchable riches of Christ," exceed our power of thought; but their very essence is Peace—reconciliation to God, "peace on earth, good-will to men." Must not, then, the friends and supporters of evangelical missions feel themselves called upon to be the most prompt and zealous in diffusing our principles? But all good men are the friends of missions; Peace is the essence of the Christian embassy;—these and the friends of missions, then, we look for their influence, their efforts, their prayers. The object of our association is a necessary part of Christianity.

Who, then, are what the Saviour calls "Sons of Peace?" Those hearts are affected with pity for mankind, groaning beneath the heaviest accumulation of sins and miseries! Who desires to see holiness and happiness becoming the portion of all nations? Who has faith in the prophetic word, that "they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation; neither shall they learn any more war?" A Christian is not only benevolent, but self-denying; even, when called to it, self-sacrificing; he is a disciple of Him who laid down his own life for us, and who has said, "As I have loved you, so do ye also love one another." Certainly, every sincere and consistent Christian must abhor war, the offspring of wicked passions, the concentration of all vice, and crime, and direct wickedness; and must seek peace and pursue it. The attainment of the full triumph of Christianity is not to be expected to be either momentary, or independent of the use of the means. The progress must be gradual, and dependent on the faithful activity of our Lord's sincere disciples. Can any, then, be hostile, or cold, or unwilling to labor, in this field of holy exertion? Is not our work a direct result of the gospel, an embodying of its characteristic genius?

But we cannot conclude this appeal without calling especially on those Christians who have embraced the *peace principles of the gospel*, as a distinguishing part of their faith, to renew in these auspicious times their zeal in behalf of this heavenly cause, and unite their efforts more and more with the friends of peace through the world, in their present endeavors to diffuse light on this subject, and to banish war from every Christian land, and eventually from the face of the whole earth. They need, and have a right to expect your special countenance and cooperation; nor has there ever been a time when such aid could be given with equal hope of success, in hastening the accomplishment of an object peculiarly dear to your hearts.

"Our trust is in the name of the Lord;" and, "the Lord of peace himself give us peace always, by all means!" In this confidence we claim the support of all who love our Lord Jesus Christ in sincerity.

**AN AGED COUPLE.**—The *Devenport Telegraph* says that in the hamlet of Teigholth, Devon, there lives an aged couple, William Popham and his wife, whose united ages amount to 195 years. He is one hundred and three years old, hale and hearty; she is ninety-two. They are dependent on parochial support.

## Christian Reflector.

BOSTON, WEDNESDAY, NOVEMBER 27, 1843.  
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### Indifference in hearing the Gospel.

The greatest trial of the Christian minister, is the indifference of men to the solemn and all-important truths which he is appointed to unfold and apply. The labor of preparation—the close and careful study of the subjects on which he treats—qualifies him to present most clearly, and feel most deeply, their interest and importance; and as in study, he has sought the edification and improvement of his people, he cannot but be painfully affected at their manifestations of indifference, when they are assembled to hear him. Were it his province to address them on secular themes, and subjects affecting their personal and pecuniary interests, for this life merely, they would doubtless listen most eagerly to all he had to say. But on the things which are unseen and eternal, how few have learned to look. Public worship seems to be regarded by many as religious pastime, not as a means of moral cultivation or intellectual entertainment. Hence it is expected that whatever of mental effort is made, will be confined to the pulpit. The preacher must not be indifferent, to be sure. If he is dull and formal, all tongues are out against him. He must be all life, interest, animation. But so far as the result is concerned, why is it not so well to have a dull preacher as a dull audience?

There are persons, doubtless in every congregation, who listen to the preached gospel with the attention becoming probationers for the immortality which that gospel brings to light; and it is the presence of such that sustains and rewards the faithful pastor amid the many discouragements to which his calling subjects him. The majority of people, however, seem to care very little what a minister preaches, if his manner be not bad. They like a pleasant voice and an easy gesture, but as to the thing preached, whether it is appropriate, instructive or practical—argumentative, admonitory or hortatory, they care very little, and in all probability, when the services are over, they know very little. They take it for granted that the minister has done his duty in preaching a good faithful sermon; and they have done theirs in being present to hear it. Whether they remember it a moment, or carry it into practice, is no matter of inquiry or concern.

It cannot be that such a habit, of going unconcerned to the sanctuary, listlessly attending upon its privileges, and thoughtlessly returning to the cares and pleasures of the world, is viewed by the all-seeing eye without disapprobation, or indulged without a constant accumulation of guilt. What an insult to Jehovah, to go carelessly to sleep, as many persons do, while professing to worship him! What a mark of disrespect, too, is this to the preacher! It is scarcely less unbecoming and culpable, to be going about, looking, perhaps, at the fashion of bonnets and cloaks, or quizzing strangers who happen to be present.

The prevalence of such habits, and the little degree and guilt attached to them in the public mind, are a chief cause of pastoral inefficiency. Every minister preaches with more power, when he sees that the congregation are giving him their eyes and ears. He then feels that he has not studied, and that he does not speak in vain. He feels a deeper sense of responsibility, and will devote a greater amount of energy and study to each successive preparation. Reader, look at your minister when he is preaching. Do not lose a thought or idea that he presents; and endeavor to imbibe the spirit of his sermon. "Receive with meekness the engrafted word, which is able to save your souls."

### A Religious Paper—Instruction of Slaves.

The letter which follows we feel some delicacy in publishing, although we cannot deny that we have been abundantly gratified by its reception, and made *thankful*, we trust, to that God whose guiding hand we acknowledge in all our ways, and by whose grace any commendation that we or our paper may merit, has been secured. We are conscious of having aimed, in the management of this paper, at the excellencies which a venerable friend has now been pleased, entirely unolicited and unexpected on our part, to ascribe to the paper. But we do not claim to have attained these, and would not be understood, by admitting the following letter to our columns, to endorse the testimony without qualification. We have consulted friends on the propriety of admitting it, and in so doing abide their judgment rather than our own. Every reader who has marked our course from the beginning, will be allowed to decide for himself on the correctness of the writer, whose views of what a religious newspaper should be, are evidently in full sympathy with our own.

The statements which follow concerning the religious instruction of slaves, can, we are assured, be implicitly relied on, and will, of course, be interesting to all our readers. We are exceedingly gratified that a subject of so much moment as this, is receiving so much attention. As Christians, seeking the spiritual welfare, comfort and improvement of all men, we cannot conceive indifference to it possible; and if to withhold the Bible from slaves be essential to the perpetuity of slavery, we predict that the day is near, when all true Christians throughout the country will be committed heart and hand against the system; and when that day comes, the great consummation of our whole country, once combined and directed to a definite object, no power on earth can withstand.

To the Editor of the Christian Reflector.

Rev. Sir,—By the kindness of a friend, I have for many months been favored with the "Christian Reflector." I have considered it a privilege also to impart to others the profit and pleasure which I derived from its perusal. I have been often inclined to express to you my opinion of the paper, and of the principles which manifestly control its Editor. Not because my opinion could be of special value, but because I am aware, from experience as well as observation, that, next to the testimony of a good conscience, the reward of arduous and self-denying labors is found in their advantage to others, and their just appreciation by those who are competent to perceive their merit, and also, because I felt assured that every discerning and upright person would rejoice in a testimonial so rarely merited. Im-

perative and exclusive cares have hitherto prevented the indulgence of this inclination. But, desiring to make a brief communication on the "Religious Instruction of Slaves," which I found in your paper of Oct. 18, I determined to make my letter the vehicle also of my sentiments respecting the "Christian Reflector."

The press may well be said to realize the imagined lever of Archimedes. The human mind is its fulcrum, and it does move the world. But so fearful is its influence in many respects, that, had it not been the word of God attainable by all, and were it not for the promises of that word, we might apprehend that it would become a literary sin, to destroy all but the knowledge of evil in man. Not only are many of the political papers panders to infidelity, slander and obscenity, but some professedly religious papers are rife with vituperation, sarcasm and wilful misstatements. Disingenuous and detestable personalities not seldom disgust and distress those who read them with a hope, not alone for information, but to find encouragements and stimulants to "press forward in the divine life." I believe that few of the numbers of the "Christian Reflector," in the charge of the present editor, have failed to reach me. I have uniformly found them, not only entirely free from whatever is derogatory to good morals, but taking precedence of all the religious papers which I see, and those of other denominations as well as our own, are occasionally given to my personal.

They are exempt from bigotry. They do not arrogate the right to dictate to others consciences, and denounce those who honestly differ from them. The courtesy of the *Christian Reflector* is no less manifest than the correct and literary taste of the scholar. Both the editorial and selections evince the Editor to be "a new man in Christ Jesus," and to be more solicitous to honor his Redeemer, than to secure applause for himself. But the quality which distinguishes the "Reflector" from all the papers, secular and religious, which I have ever read—and I have been a newspaper reader, in a wide sense, nearly twenty years—is, its MORAL COURAGE. A quality unique in a periodical; and but little known in the pulpit, even! A quality which, of necessity, must be associated with other moral virtues of no ordinary value. A quality so rare, that men almost gasp with affright if they apprehend that a friend who is not elevated on a pedestal of worldly independence, may be guilty of it; and revile and resent, if the subject be, in any respect, in their power. It is this quality, Mr. Editor—moral courage—to which now I offer my public homage. It is the rarest excellence in fallen man—yet in the Christian even. And it will be yet rarer, if churches continue to feel less desirous to see the salvation of "the poor," to whom the gospel was especially intended, than the rich, who often "lord it over God's heritings" in Church and pulpit too, when merely members of the congregation. I honor you, Mr. Editor, for your moral courage; and I honor you the more, for its association with Christian modesty and gentleness. Doubtless you have lost, and will hereafter lose subscribers, because of the truth. And, if not slaveholders, as was he who bade you "keep your abolition at home," they partake of the same imperious and contemptible spirit, which tolerates nothing but what itself approves. But whilst you continue to reprove sin in high as well as low places, and forbear railing accusations, whilst neither the sneers of superciliousness, nor the neglect of self-conceited learning, nor the petty contempt of the pure proud, nor revenge of the sinner, nor resentment of his parasites, can blanch your purpose to expose wickedness, to contend for the oppressed, and to make God's Holy Word your only standard of right and wrong, in the time of trouble, he will hide thee in his pavilion, he shall deliver thee from the snare of the fowler; his truth shall be thy shield and buckler, and he shall give his angels charge to keep thee in all thy ways.

I resided several years in Kentucky, and have travelled and visited in other Southern States. I have therefore seen "behind the curtain." I am an abolitionist, both because the precepts and spirit of the Scriptures forbid man to enslave his fellow-man, and because my own abundant observation has proved to me, that it includes all specific sins, and is therefore the great moral evil, so is its action and its reaction, physical and moral, fearful beyond all other sins. It is allowed, that in Kentucky, slaves are treated with less inhumanity than in the other slave States. Yet there I knew of instances of cruelty, which I believed previously could be committed only by the most hardened and depraved of human beings. But my present object is to communicate the Kentucky tolerance of religious instruction to slaves.

After residing a few weeks in the western part of Kentucky, by the aid of some others, I had the pleasure to see a Sabbath school commenced, which had been entirely relinquished. My letters were such as to authorize me to expect compliance with my request to teach in the school a class of blacks. But it was positively, though courteously refused. I then asked permission to read a chapter, and give religious instruction to such as would attend in a small meeting house, on Sabbath afternoons, when there was seldom any public worship. Several ladies consented, and bade their servants to inform such slaves as they might meet. I was deeply affected to see the throng of both sexes, and of all ages, who waited for me in the meeting house. Their attention was almost breathless. So strange to them was this little interest in their happiness, that they treated me as if I was of a higher order of beings. I met them on a few Sabbaths, and the number that came increased, and they seemed so engaged, that I hoped for much and permanent good for them. At length, a gentleman of my acquaintance called upon me, and with much circumlocution and respect, requested me to relinquish the meetings. In a recent professional tour of the country towns, he had heard of them as circumstances of great evil augury, and he apprehended serious consequences, should they be continued. It was designed as a compliment, to ask me to abandon my object, instead of forbidding the slaves to attend. The gentleman told me that only ladies, and but a few of them, had concurred in my plan. That Sabbath afternoon was generally a holiday for the blacks, and many had attended without the sanction of their masters, who supposed they were visiting; and that when known, the meetings were discontinued!

Family prayers are very unusual in the West and South, and in no instance within my knowledge were regular in the family of any native of a slave State. Servants were no more called to prayers than cattle, except where other influence was used to effect it. When I have inquired respecting this omission, I have been told that they would not come. A slave disobey his master, and be excused! Their indifference was also cited as an evidence of their mental inferiority and moral obtuseness, which they would not have allowed respecting their children. They may well be asked, as a *dayman* was once questioned by a young friend of mine, when he had boasted of occasionally reading the Bible to his slaves, and their reluctance to attend to his instructions. How could they suppose that the master who gave them to the care of an overseer, whose "tender mercies were cruel," designed their kindness by his instructions? Or how could they love a religion, the minister of which had been to them an instrument only of suffering and debasement?

A SINCERE AGED FRIEND.

### Departure of the Missionaries.

The Missionaries who were publicly designated at the Bowdoin Square meeting-house, on Sunday evening, Nov. 5th, went on board the ship *Charles*, bound for Maulmain and Calcutta, on Friday morning last. The ship was expected to launch immediately, and services appropriate to their departure, were accordingly held on board, at 11 o'clock. The Rev. Wm. Haggard, conducted the offering prayer, which was followed by singing the "Missionary Hymn." Owing to the unfavorable state of wind and tide, the ship did not leave the wharf till Saturday morning. The missionaries, however, remained on board. The Baptist missionaries are accompanied by Rev. W. Gunn and wife, of the Lutheran Evangelical Church, and Rev. J. C. Dow and wife, of the Free Will Baptist Church.

Many tears were shed at the departure of these beloved friends, and the benediction of thousands falls upon them, as they go, our representatives, and the heralds of our common Master, to "the people that sit in darkness." The following lines, handed to Bro. Binney, as the last adieu was given him on board the ship, were subsequently, kindly furnished to us, by the author, H. S. WASHBURN, for publication.

TO THE REV. J. G. BINNEY.

Go, brother! for the spring breeze,  
Blows freely o'er our native hills;  
Go, launch thy bark upon the sea,  
While mercy's work thy bosom thrills;  
The God whom thou dost serve, will be  
Thy Refuge on the lonely sea.

Go, brother! trusting in His word  
Which saith, "I'm with thee to the end,"  
And in a dark, benighted world  
The gospel preach, the truth defend;  
Till nations, lost in error's night,  
Shall hail the morning's glorious light.

Go, brother! cheer their drooping hearts,  
Who left our hearth long time ago;  
And tell them all our joys and fears,  
At Barmah's meeting cry of woe;  
Yes, tell them that we daily hear  
The brethren word in God's prayer.

Go, brother! evermore emboldened,  
This image in our hearts will be;  
We've known thee, loved thee, yet rejoiced  
Our all in thee, to Calvary;  
True—nature yearning, whispers us,  
But faith in Jesus answers—GOD!

### Great Catholic Movement.

Intelligence has been received from the head quarters of Romanism, which indicate new and extensive plans for the subjugation of this country to the Papal power. It is announced that nine new Catholic bishops have been appointed, principally for the West, who, of course, are to go forth as apostles of Popery in that new and forming region. So if Protestantism does not see the importance of securing the West, Popery does. The names of these worthies are as follows: Rt. Rev. M. O'Connor, D. D., Bishop of Pittsburgh; Rt. Rev. Wm. Quarters, D. D., Bishop of Chicago; Rt. Rev. Andrew Byrnes, D. D., Bishop of Arkansas; Rt. Rev. John McCuskey, D. D., Assistant Bishop of New York; Rt. Rev. Mr. Henrie, D. D., Bishop of Milwaukee; Rt. Rev. Mr. Blanchet, D. D., Bishop of Oregon; Rt. Rev. John Fitzpatrick, D. D., Assistant Bishop of Boston; Rt. Rev. Mr. Tyler, D. D., Bishop of Hartford; Rt. Rev. Mr. Reynolds, D. D., Bishop of Charleston.

We perfectly accord with the editors of the N. Y. Evangelist, who say,—there is something in this rapid increase of Popery, which must strike every Protestant who loves the Bible or the freedom and salvation which it procures, most painfully. It is becoming a serious question whether the heritage of our fathers is to be taken from us. Most vigorous exertions are making to do it; and these are aided by the enemies of spiritual religion and freedom at home. There is no charm in our free institutions by which such assaults can be repelled without effort; and sure we may be, that without an amount of prayer and effort on the part of the friends of religion, they exceeding any previous outlay, these schemes will be successful, and the present generation may live to sing the dirge of liberty. These are no times for indifference or slumber.

### Action of Associations.

That there is reason for the complaint and censures contained in the communication which follows, no careful observer of the varied policy of this unsettled age, will deny. Still we must confess, that the perusal of the Minutes of Associations had suggested to us a different train of thought, and another class of feelings. Recognizing the fact that Associations are designed as mediums of communication among the churches, to make them acquainted with each other's annual history, condition and prospects, and not for any kind of ecclesiastical action, we have deemed it a mark of peculiar interest on moral questions, if, in their associated capacity, they have borne any united testimony with reference to them. And although we do not doubt that some have wished to shut out the claims of all the benevolent organizations, for the sake of getting rid of abolition, we presume that many, from the purest and most honorable motives, and on the settled conviction of a good judgment, have decided against the introduction of any of them, for associational action. We deem the expressions of opinion—not the issuing of edicts or the establishment of tests—as perfectly harmless, and often useful, on the part of associations; and believe that a testimony against slavery from every association in the land, would be consistent and beneficial, provided that testimony were honest. It is not fair to force action upon a body, and then turn round and accuse its members of insincerity and hypocrisy.

When associations are anti-slavery, glad are we to hear them testify that they are so; but if they are so divided upon the subject that a majority will vote against its discussion, then, in our opinion, their action upon it is not worth securing. We think it would be better to wait another year; doing our utmost, the while, to get as many as possible to take the Christian Reflector. Every week we are publishing something on the great subject of slavery; and we believe the constant perusal of our columns will open men's eyes much faster than attempts to get them to hear discussions at an association which they are unwilling to hear.

MR. EDITOR.—I perceive by the minutes and public reports of Associations that a new and Jesuitical mode of getting rid of discussing Slavery, has been hit upon last year. It is, to throw out of the association all discussion and action upon all questions formerly entertained, such as Temperance, Missionary, Tract, Bible and other operations, in which we all feel a deep interest. But what is the object? To shut out the cause of God's poor, the slave? An association is too holy a meeting to obey God in "remembering them that are in bonds." Wonderful discoveries are just made by a certain careful set of brethren that it is very hurtful to our piety to take into consideration the woes of the slave and the danger and sin of the slaveholder. And in order to do this without manifest injustice, what unequalled impartiality! To shut out all benevolent causes as tending to destroy the unity of the meeting, and then what devotional times, so loving and so harmonious! I think, Sir, that this covering is so thin, that all "good men and true" will be sick of it. Had the question of slavery never come up, this course could never have been taken. The difficulty was, that when it was seen that the question must be looked in the face and could not be kept down, some effectual plan must be laid and executed with a show of impartiality. To plead for Baptists (a few) in Germany and Denmark who suffer for the truth. To plead for far off heathen is almost a merit. But what a wonderful change when we turn our eyes to the thousands of Baptists who are enslaved by Baptists—in our own land. Awful sacrifice! how abhorrent to our deep pity, how irrelevant to the high objects of an association. This sin is a sort of management for which I have no sympathy and which for its manifest wickedness must cripple the energies of the church. That her sons and daughters, God's children, temples of the Holy Ghost may be held and sold, bartered and exchanged as "goods and chattels," and yet we cannot and will not hear them spoken of as our brethren (except as property); and then, not until we ask liberty of the base usurper of God's rights and man's liberty. Has it come to this, are we to be led hither winking "with the cable tow" about our necks, must we present such a sorry figure before men so pious that we cannot remember the fatherless and widow; loving liberty so well that we will plead for the dumb or let the oppressed go free; and so bold that we dare not rebuke the tyrant for fear he will not give us his money, to help the missionaries or educate ministers; is this the spectacle we must present before the world? Yes such it is, if it is the course I have alluded to above be the line of our policy. To some, such a course of action, or rather inaction, may indeed appear remarkably courteous, economical, and Christian; but to me it is discourteous, impolitic and wicked. I might, Sir, present another view of the subject. The financial bearing of it as relates to the increase of agency—expresses in visiting all the churches, &c. But I forbear, such scrupulousness, is I fear straining at a gnat and swallowing a camel. If I have not rightly understood the matter I beg pardon and hope to learn better wisdom.

A Word in Season.

MR. EDITOR.—Although it is not your province as the conductor of a religious journal to enter the arena of politics as a gladiator, it may not be aside from your duty to permit the insertion of a few thoughts on passing events. Amidst the agitations of our citizens during the recent elections, the criminalities and recriminations of one party against the other, it is well for the believer of the gospel to step aside from these undue anxiety and strivings of the people, and to fix his mind on the grand truth, that God reigns, overruling all events for the establishment of a kingdom that cannot be moved, a kingdom which will display the glory of his character, and secure the happiness of all his people. Here is a source of consolation not liable to interruption from the petty strifes and selfish pursuits of interested men. Were the political combatants in these struggles to consider events on the scale of a universal providence, much of their ambition and discontent might be moderated. They would then realize, that partial success is not always victory, and defeat not invariably a disgrace. Were each party to recur to events within the last three years, they would discover the importance of securing the happiness of their country. He dispoints the designs of the crafty, so that their hands cannot perform their enterprise, showing them with great clearness that, while selfishness and pride of opinion are their grand motives of action, and a regard to his glory forms no part of their design, they can have no security of success. Here is apparent the necessity of moral principle, and the folly of low cunning, or what may be called political management. The essential mistake of great men is, that they lay their plans without duly considering what is right. Were righteousness and the public good the uniform object of a party, although success might not always attend their efforts, they would have a perennial source of happiness in the approbation of their conscience. Till justice shall be the pole star of all our plans to become a happy people, mortification and defeat will be the certain result. Our citizens must perceivingly cultivate good sense and moral feeling in themselves and their children, a sacred reverence for God and a just respect for the rights of the whole people, before we shall be qualified to elect from among ourselves an administration of government, calculated to give to these United States that dignity of character which we ought to command among the nations.

BEKAN.

REV. JACOB KNAPP.—For the purpose of meeting reports injurious to the character of this eminent evangelist, the Hamilton Church, of which he is a member, on the 6th inst., furnished him with the following resolution:

Whereas, a report has been extensively circulated that the Rev. Jacob Knapp has been under censure by the church to which he belongs,

It is to be certified, that he is and has been a member of the First Baptist Church in Hamilton, Madison county, in the state of New York, for eight years, and that no charge has ever been preferred against him to this body. He is highly esteemed by this church, as an able and successful minister of our Lord Jesus Christ.

Done by order, and in behalf of the church, Hamilton, Nov. 6, 1843.

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Done by order, and in behalf of the church, Hamilton, Nov. 6, 1843.

"Rich, various, entertaining."

"Variety's the spice of life,  
And gives it all its flavor."—Cowper.

None but the initiated and experienced are aware of the interest, with which a publisher and editor break the seals of each morning's mail. Here is a heap of letters, mailed in different parts of the country, with contents as various as can be conceived: essays for the paper, ecclesiastical intelligence, and fragments of poetry; queries, criticisms, and complaints; cash for old and new subscribers, complaints, removals, and stoppages, with now and then a *non-descript*—a perfect *generis* of a letter, which one would suppose its author might worship without violating the law against idolatry. Some days afford a much richer and more various treat than others. As a specimen of two letters, whose seals were consecutively broken this morning at our office, we give the following:—(exact copies, save the omission of names).

MR. W. S. DANFELL, Dear Sir,—I was much surprised to receive your intention to read and publish the *Reflector* in this State. I am sorry, very sorry indeed that such a measure is to be adopted. It will most certainly do injury, and the prospect of its doing good will be small indeed. But the thing was all "cut and dried" before I knew anything about it; and being pretty generally acquainted throughout the State, and knowing something of the opinions of the pastors of our churches, I do not believe you will meet with a very welcome reception by the great majority of ministers in the State.

I need not now argue with you, but I think the design an injudicious one, and shall feel bound to use my influence against the circulation of the *Reflector*. And to be consistent must request you to stop my paper.

Yours, &c.,

Oct. 26th, 1843.

MR. DANFELL, Sir,—I send you two dollars for the *Reflector*. I should have sent before this, but I have always calculated to send a new subscriber whenever I send pay for my own. I have done so heretofore, and I am happy to say that I can do so now.

I send two dollars for —, and wish you to send her your paper. I have now obtained six or seven subscribers, and shall obtain as many more as I can. I do not always have money when I want it, for, you must remember, I am a Baptist minister.

Yours, &c.,

There is surely a perceptible difference between the spirit and import of the above epistles. In one instance, our paper is stopped, because, forsooth, we have consented to gratify a few hundreds of our subscribers, in a particular section, by employing one of their number as an assistant editor; who, being on the ground, can provide such local intelligence as our readers in that portion of the country desire. How we did mistake! what a wrong did we commit, that we did not ask our correspondent's permission! I do doubt, we ought to have sent a letter to every Baptist minister in Maine, craving his consent to employ measures for a wider circulation of our paper in that State! Alas! that while we have been so, that the paper, which we had a limited circulation, it was proper to take and read, would become, by virtue of a wider circulation, *injurious*—so injurious that a man, "to be consistent," must stop it! Verily, the world is growing wise; and we are falling behind the age.

To be serious, however, on the subject of an edition of the *Reflector* for Maine,—the belief of the writer of the above letter, that a great majority of the ministers will not give it a "very welcome reception" may be well-founded; we are, however, satisfactorily assured that there are ministers enough in Maine, who wish for such an arrangement, to be willing to make it; and we know that among those ministers are some whose reputation and influence much exceed his, who conceives that his unsolicited advice and arrogant dictation would have been heeded, were not the thing "all cut and dried, before he knew anything about it." Some of those, whose judgment we value, and who are distinguished for their candor and discretion, as well as for their influence, have assured us that the "Christian Reflector for Maine" will be warmly welcomed by a large number of the pastors. The ground has been well surveyed; the subscription is rapidly increasing; and everything promises success. Some may use their "influence against" the paper, but we shall not in return, use ours against them, nor against any other interest. The influence we exert is designed to be only *positive*; to extend our own usefulness; and to attempt nothing which shall abridge the usefulness of others. We act on the principle that it is every man's duty to do the greatest possible amount of good. If the *Christian Reflector* is a well-conducted, fairly religious paper, it is doing good; and the wider its circulation, the greater the amount of that good.

We have less to say concerning the other letter copied above. The author perceives that the new name he sends us, makes good the diminution caused by the letter preceding, and we presume the fact will gratify him no less than it does us. He is of that class of Baptist ministers who are eminent alike for stability, fidelity and generosity. He takes the paper, because he deems it deserving support and worthy of circulation; and sends new subscriptions for it that others may be gratified by its perusal as well as himself. All such subscribers we wish to retain; but the sooner men of such principles, as he who indited the first letter, cease to patronize us, the better.

Missionary Meeting in Philadelphia.

A Foreign Missionary meeting commenced in Sanson Street meeting-house, Philadelphia, on Friday, Nov. 10. Rev. J. H. Kennard was appointed Chairman of the meeting, and Rev. T. O. Lincoln and E. W. Dickinson, Secretaries. The meeting commenced at 2 o'clock P. M. and the afternoon was employed in prayers and addresses, and it was a highly interesting and profitable season. The Rev. S. H. Cone, of New York, preached to a crowded house in the evening. On Saturday, after a season of prayer, and remarks from Dr. Pattison, and Rev. T. Treadwell, a report was read by Rev. Dr. Williams, of New York, on "The duty of Christians to engage in the missionary enterprise." This duty, says the *Baptist Record*, "was urged by the divine

command, their profession, the miseries of the unevangelized world, the efforts now making by Anti-Christian sects, the encouraging aspect of the times, and a consideration of the happy influence upon themselves of such efforts. The report was tastefully written, and full of stirring and important truths. We presume it will be printed, and if so, we hope that an effort will be made to put it into the hands of every Baptist communicant in the land.

Dr. Williams was followed by Rev. Mr. Kincaid, who addressed the meeting in a most interesting manner for one hour. The afternoon session, was devoted to voluntary addresses by Messrs. Miles, Bennett, Winter, Pattison, and Kincaid. A letter was read by Rev. T. O. Lincoln, from Dr. Sharp, of this city; in which he speaks of singleness of object in conducting the missionary enterprise; as indispensable to efficiency and success. And he adds,—

"Although the Board has but one object, it has several very important and responsible departments of duty; it has to look out suitable men for missionary service. It has to consider the qualifications of those who may offer themselves for the work; and, satisfied in this respect, having anxiously considered the wants of the different stations, it has, in connection with the predictions of Missionaries, to assign to them stations. Having sent them out, it has to ascertain the state and progress of the respective Missionaries, and to make itself acquainted with the continued character and labors of the Missionaries. These solemn and responsible duties are, from the necessity of the case, imposed upon the Board."

"And then there are home duties; for the Board is not only the almoner of willing bounty of the churches, societies, and individuals; but it is the fluctuation of Christian feeling, and the weak impression of duty in regard to the distant and present, it is necessary that the Board, by its officers and agents, should be sedulously employed in stirring up the will to meet with a very welcome reception by the great majority of ministers in the State."

"These duties are indeed many, occasioning at times distressing apprehensions, but the object is one, viz.—Making known the gospel as widely as possible to the heathen."

Dr. S. Chapin read a report in the evening on "Prayer, in connection with the missionary enterprise." Addresses were made by Rev. Messrs. Harrison, Webb, J. Knapp, and Kincaid, all of whom, says the *Record*, were heard with gratification.

For the Christian Reflector.

### Baptist Church, Gardiner Village Me.

Pursuant to a call from several Baptist churches members residing in Gardiner Village, a delegation from several churches in the vicinity, met in Gardiner, Nov. 10th, 1843, to act in council upon the question of recognizing said persons as a Baptist church.

The council was organized by the appointment of Rev. SAMUEL ADAM of Hallowell, Chairman, and Rev. E. R. WARREN, of Augusta, Clerk. From an interesting statement of the case by Rev. S. W. Lawton, now preaching in Gardiner, and Des. B. H. Field, it appeared that there were now in the village of Gardiner about thirty Baptists, and many others in the vicinity. Through the Providence of God, Eld. Lawton had been induced to open a Baptist meeting in the Town Hall in the village, and the prospect of gathering a church was good. Several persons had sent for their letters, and some were ready to follow their Redeemer in baptism, and unite with the church, should it be thought expedient to organize one of the Baptist denomination. The Council, which was large, were unanimous in the opinion that a Baptist church should be organized in this village. Several brethren and sisters were then associated in the capacity of a church, selected their Clerk, adopted our Confession of Faith and Covenant, and were cheerfully recognized as an independent church. May the Lord greatly bless them, and increase their number, and enrich them with the refreshing influence of his grace.

By the guidance of his Spirit and providence, he has already sent them a pastor in whom they are cordially united, and who has been instrumental in gathering them together to the spiritual sheepfold. Bro. Lawton divides his labors between this people and those of Danversville Mills, this year, preaching one half of the Sabbath in each place. The little church in Gardiner will need the prayers and pecuniary aid of



uphold or countenance American slavery, or refuse on it and proper occasions, to discountenance and oppose it, give evidence of being apostate and anti-Christian.

& Resolved, That we will not admit to our pulpits or communion, any who practice, or who sustain and justify the practice of holding in bondage their fellow men.

& Resolved, That in the language of love, we would admonish and exhort all who are guilty of this sin, to repent, to restore that which they have taken away, to loose the bands of wickedness, and to let the oppressed go free.

& Resolved, That the above preamble and resolutions be published in the New York Baptist Register, and Christian Reflector.

### Annexation of Texas.

It is with much gratification, that we observe some of the best and most influential secular journals of the North taking a decided stand against the annexation of Texas to the Union. The subject is one of incalculable importance, and of intense interest; and it is so regarded in the Southern and South-western States. Southern papers have warmly advocated the measure, and, with constantly increasing earnestness, setting forth the advantages of this annexation to the whole Union. It is generally expected, in those sections of the country, that the attention of Congress will be called to it early in the approaching session. And a rumor is now in circulation, that President Tyler will recommend the measure in his next annual message. The Boston Courier expresses the belief that at least two members of the Cabinet advise the measure. That all the Southern members of Congress will be in favor of it, there is every reason to expect. Under these circumstances, it must be the duty of all Northern journals, patriots and Christians, to give attention to the subject, and bring the greatest amount of influence which it is possible to combine, to bear against it. We give the following extract from an editorial in the Courier on the subject.

"The House of Representatives, after a stormy and perhaps bloody debate, may sanction the project for the slaveholding interest at the South over white slaves enough in the North to enable them to carry it. The 'dough faces' are not entirely used up on the Missouri question. The Senate, now constituted, may stand like Aaron with his sons, between the dead and the living, and 'say the plague.' But it has been said that if the Northern States reject the proposition, the Southern will immediately secede. Well—let them secede—there is great excitement in the air. It is expected that the secession will be separated from Ohio and all the other Northern-western States, and from Pennsylvania and all the Northern and Eastern States, and to remain with them and share their fortunes already agitated, and opinions are freely interchanged on the propriety of such a measure—a measure which will meet with a firm, and we trust successful opposition, from every friend of humanity and freedom."

After all, we are not without apprehension that the act of uniting Texas to this Union may be consummated at no distant day. What consequences may flow from such an act, it is not for us to predict. We pray Heaven to postpone it till we and our posterity shall have passed to a better country, where the slave is free from his master, and hears not the voice of the oppressor."

The Mercantile says:

"If this question should be agitated in the halls of Congress, and meet with executive favor, it will create a great excitement throughout the Union—revive all bitter sectional prejudices, and draw a broad and well defined line between the slaveholding and the non-slaveholding States—indeed, the subject is already agitated, and opinions are freely interchanged on the propriety of such a measure—a measure which will meet with a firm, and we trust successful opposition, from every friend of humanity and freedom."

A letter from Washington has been published in the N. Y. Journal of Commerce, in which the annexation of Texas is spoken of favorably. The writer says: "The position of Texas, geographical, physical and moral, is such that she cannot remain an independent nation. She must go back to Mexico, to form a colony of Great Britain, or form an integral portion of this Union. This country cannot be indifferent to the result. This passage has been made the subject of an able critique in the Evening Post, whose editor shows most conclusively, that Texas can exist as an independent State, and should not be admitted into the Union. He says: 'The desire to prevent her from taking her own course in regard to the abolition of slavery, the desire to perpetuate and extend that great evil, is the secret spring of the movement in favor of annexing her to the United States.'"

We do not see how the question of the ability of Texas to be independent, concerns us as citizens of the United States when deciding on her annexation. What if the alternative be, that she becomes a colony of Great Britain? Is this an evil greater than the perpetuity of slavery—on our soil as well as on her own?

There is not a doubt but most untiring efforts will be employed to secure the admission of Texas. The slaveholding interest cannot long survive without it. Texas itself desires the connection. And unless the friends of freedom, religion and the country secure themselves—unless the warning notes of the venerable statesman of Quincy are heeded, the slavery spirit will soon have achieved its last, its mightiest triumph; and then, God only knows when 'the sighing of the prisoner' shall be relieved, or what 'vials of wrath' may be poured out on this blood-guilty nation!

DEDICATION AT CHARLESTOWN.—The new meeting-house erected by the Baptist Society in Charlestown, was dedicated to the worship of the Triune God, on Thursday evening, Nov. 15th. The dedicatory prayer was offered by Rev. Dr. Sharp. The sermon was delivered by the Rev. H. K. Green, pastor of the church. It is spoken of as an effort well worthy the occasion and the speaker. We regret that we are not able to give an analysis of the discourse, which was a most judicious and powerful one. Three original hymns were sung, written by different persons, and all the exercises passed off, much to the gratification of the crowd of people in attendance. The house is a large and commodious edifice. Its interior arrangement is spoken of as remarkably good; it is neatly finished, and supplied with an excellent organ.

We are so much crowded with matter of late, that we are obliged to decline the insertion of some articles of ordinary merit. Among these 'The Old Gun,' which is truly ingenious and pithy, but not quite the thing for our columns. We think the writer would succeed better with the *pathetic* than the humorous. 'K' must excuse us for inserting a few periods and commas in his communication. We are not certain that after all, he will be understood.

### The Editor's Table.

THE YOUNG COMMUNICANT: An aid to the right understanding and spiritual improvement of the Lord's Supper. Boston: Gould, Kendall and Lincoln. 1844.

This is another of those elegant miniature volumes, of which the publishers are evidently issuing a series. The style in which it appears is unsurpassed; the contents of the book are of superior excellence. It is a 'book for every Christian.' We think, too, that a work of this character has been much needed, especially by younger members of our churches. The views of many concerning the solemn ordinance of the Supper, are exceedingly vague and indistinct. And yet as it is a service which every Christian ought to be able and most desire, fully to appreciate and most highly to enjoy.

JAMAICA: ITS PAST AND PRESENT STATE. By Mr. James M. Phillips, of Spanish Town, Jamaica, twenty years a Baptist Missionary in that island. Philadelphia: James M. Campbell and Co. Boston: Saxton, Peirce and Co. 1845.

We had no idea of the interesting character of Jamaica, as an island, and as a subject of historical research, until we read this excellent work by Mr. Phillips. The plan is lucid and judicious; the facts recorded are in themselves very interesting; the style of the writer is pleasing and often graphic. The work has excited much interest in England. We have now before us an English paper, which says:—'Mr. Phillips is a practical and experienced, an enlightened and a careful historian; he gives no second-hand facts, no dubious and half-ascertained records. All is the result of sound, searching inquiry; and certainly such a body of information as he presents, has never come before the eye of the public, with respect to the island of Jamaica. There is not a particle of sectarian feeling in the book.'

LETTERS ON CHEMISTRY, and its relation to Commerce, Physiology, and Agriculture. By Justus Liebig, M. D. Ph. D. Edited by John Gardner. Philadelphia: J. M. Campbell and Co. Boston: Saxton, Peirce and Co.

This work has received unusual praise from the most distinguished scientific men in the Europe and America. Mr. Colman says: 'It is the most valuable contribution to agricultural science which has come within my knowledge.' 52 pages, royal octavo.

THE LAST NUMBER OF REDFIELD'S PICTORIAL BIBLE has appeared. The work can now be purchased, bound, and we know of nothing that would make a finer Christmas or New Year's Present than a handsomely bound copy of this Bible.

Messrs. Saxton, Peirce & Co. have received from the Harper No. 6 of the works of Hannah More, and Part 6 of McCulloch's Gazetteer.

### Imposture and its Victims.

It is amusing to watch the rise, progress, and exit, of the various 'humbings' of the world. Like a string of ducks paddling for the water, they follow each other in constant succession; and strange as it may seem, there are thousands who have throngs large enough to swallow both the humbings and their inventors.

At the risk of offending the Wizard who figures so often, and as a specimen of much of the contents of some of the daily papers, we copy from one the following advertisement, which, as it is without a period or colon, the reader is expected to go through at one breath.

### THE GREAT EXCITEMENT

Which MADAME DEBUT caused by her Miraculous Predictions

PAST, PRESENT AND FUTURE, which induces her to return to the Ladies and Gentlemen of Boston and vicinity her most sincere thanks for the very liberal encouragement with which they have been pleased to honor her, and to inform the public in general, that in Christ in duty bound to

GOD AND HERSELF, she can, but will not, be contented with the usual and common, continue for

to exercise her prophetic knowledge by informing them of the Past, Present and Future, if they are married or not, when, and what sort of children they will have

HUSBAND OR WIFE, they will get, and describe their dispositions, notions, etc.

Now it is possible that her house is filled with silly men, and weak wasters, who are desirous of peeping a little into futurity, through her mysterious spectacles. We happen to know a few such, who, queer as it may be, will claim respectability of opinion in society.

It is important that all who stand in need of her services should apply soon, for, it is solemnly announced, that the lady cannot much longer stand the severe demands made upon her prophetic abilities. Those who let this chance pass, may never be favored with another opportunity, to know the past, present, and future; and be left, to learn by actual experience, with whom, and how, they will spend the remainder of their earthly pilgrimage.

Dr. LARDNER.—This famous lecturer is now in Boston, and if we may judge from his advertisements and the notices of his lectures in the daily papers, he is being patronized by its citizens. The Transcript, of the other evening, contained a communication, recommending that steps should be taken 'to procure the advantage of Dr. Lardner's lectures for the youth of our city.' We saw this recommendation with indignation surprise. We have since observed, with great gratification, that it is noticed in the Mercantile Journal, just as it is deserved to be noticed. The Editor says—

'And it is come to this: Here in the good city of Boston—the land of the Pilgrims—is a project seriously entertained by respectable citizens, of causing the youth of our city to be instructed in the paths of science, by a man whose name is notorious throughout Europe, for having carried misery into one happy family, by seducing the wife of an intimate friend—of having eloped with this unfortunate wife and mother—and who is now in this country, a fugitive from justice, accompanied by the very woman whose happiness he has destroyed! We hope the project will not be tolerated by any class of our citizens. Let us, at least, keep our children from the contaminating influence of this individual.'

The last number of the Watchman contains a communication subscribed 'J. K.' which clearly sets forth the position supposed to be taken by Mr. Wade, on the matter of receiving support from slaveholders. Although it refers to the article which appeared a few weeks since, as editorial, on the same subject, and directly controverts it, it is published without the least rejoinder or a word in self-defense. We infer from this that the Watchman has decided to open its columns to free discussion. This is the true principle, only let the editor see to it that controversies are conducted in a good spirit, and that consistency characterizes the paper in all its parts.

WARREN LADIES' SEMINARY.—This Seminary has been in operation nearly ten years, instead of two, as erroneously printed, last week, in the advertisement. Probably no school in New England affords to young ladies higher advantages for the acquirement of education than this. Its faculty of teachers, its excellent apparatus, its library, gymnasium and domestic establishment, all commend it, we are assured, to public favor. Its location is in a delightful town, ten miles from Providence. The Seminary building is large and commodious, and suited to the accommodation of boarding scholars.

Information was received at this place, that Dickson and Vail, the negroes thus kidnapped, had come up the river Potomac in a vessel, rounded below this town, and proceeded towards Leesburg, in Virginia. On Saturday night, three young men, James Chatham, James Cole, and Thomas Jarvis, started in pursuit, and about 12 o'clock the same night they found the kidnappers at a house just beyond Dranesville. The party, headed by Chatham, who throughout the affair displayed the greatest coolness and discretion—forced their way into the room where Vail and Dickson were lodged, and compelled them to surrender. Vail drew a pistol and fired at Chatham, the ball passing within a few inches of his head. Before he could fire a second time, Chatham had drawn a pistol and fired at him, the ball passing through his right arm, and he fell to the floor, and Cole and Jarvis having secured and bound in a very short time. The negroes were in the same house, and seemed much rejoiced at being rescued. The kidnappers were taken to the jail at Leesburg, and the negroes were taken to the jail at Fairfax Court House, where they were held for a few days, and then sent to the jail at Leesburg, to answer the charge of robbing and kidnapping, and the blacks for safe keeping, and the order of their master.

The Editor of the Christian Secretary agrees with us, that editors of religious papers have as good a right to confer titles as any of the college, and as such, if it had been their exclusive privilege, he thinks he knows of some that now flourish a title, who would be minus at least two D's.

The 'Address' on our last page was written by Rev. Noah Porter, D. D., of Connecticut. The views taken in it, are such as many old abolitionists regard as too moderate, and such as an opposite class, not overacted by either concision or candor, might pronounce radical. Altogether, it is, in our opinion, a document of rare excellence, and we publish it because we want every Christian man to read it.

Mr. ARNOLD F. PALMER was recently ordained, and constituted Pastor of the Baptist church at Clinton, Me.

NEWS FROM THE INDIAN NATION.—We stated a few days since, that Jacob West, convicted in the Cherokee nation of participation in the murder of Jacob Bushyhead, had been hanged. This is not so. From a reliable source, we learn that a respite had been granted him, and that his friends were making great efforts to procure his release. He is now in the hands of the Indian Department, and is to be sent to the Indian Agency at Fort Smith, Arkansas, to be confined in the Indian prison, on Red river, on the 25th of November, to renew old treaties, and negotiate new ones. It is expected that many of the Indians will be present at the trial, and that the chief will probably grant it by this time. Gov. Butler, the United States Agent for the Indian Department, has been instructed by the Indian Department, to send the Indians at Cache Creek, on Red river, on the 25th of November, to renew old treaties, and negotiate new ones. 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## Poetry.

## Questions and Answers.

Flowers! wherefore do ye bloom?  
We strew the pathway to the tomb.  
Stars! wherefore do ye rise?  
To light the spirit to the skies.  
O Sun! what makes thee beam so bright?  
The word, that said, "Let there be light."  
Faint! what guides you in your course?  
Unseen, unseen, unfailing force.  
Nature! when springing forth from frame?  
My Maker called me, and I came.  
O light! thy subtle essence, who may know?  
Ask not, for all things but myself I show.  
What is yon star which every where I see?  
The sign of Omnipotent Deity.  
Where rests the horizon's all embracing zone?  
Where earth, God's footstool, touches heaven, his throne.  
Ye clouds! what bring ye in your train?  
God's emanation, storm, lightning, hail, and rain.  
Winds! whence and whither do ye blow?  
Thou must be born again to know.  
How in the cloud! what token dost thou bear?  
That Justice still cries "Strike," and Mercy "Spare."  
Dews of the morning! wherefore were ye given?  
To shine on earth, then rise to heaven.  
Blue, glitter, break; ye bubble! tell me why?  
To show the course of all beneath the sky.  
Sunny Meteor! why thy falling fire?  
Not that thou shalt all the best of heaven expire.  
Ocean! what law thy children waves confined?  
That in reason's limits holds thy mind.  
Time! whether dost thou flee?  
I travel to eternity.  
Eternity! whether dost thou flee?  
I travel to eternity.  
Ye dead! where can your dwelling be?  
The hours for all the living—come and see.  
O life! what is thy breath?  
A vapor lost in death.  
O death! how ends thy strife?  
In everlasting life.  
O grave! where is thy victory?  
Ask him who rose again for thee.

## I may as well do it as others.

A youngster at school, more sedate than the rest,  
Had once his integrity put to the test—  
His companions had plotted an orchard to rob,  
And asked him to do and assist in the job.  
He was shocked, sir, like you, and answered, oh no!  
What! rob our good neighbors? I think you do go!  
Besides, the man's poor!—his orchard's his bread;  
Then think of his children,—for they must be fed!  
You speak very fine, and you look very grave;  
But apples we want, and apples we'll have;  
If you will go with us, you shall have a share;  
If not, you shall have neither apple nor pear.  
They spoke, and Tom pondered—"I see they will go,  
Poor man! what a pity to injure him so!  
Poor man! what a pity to injure him so!  
But by—laying about him his fruit if could,  
But by—laying about him his fruit if could,  
If the matter depended alone upon me,  
His apples might hang 'till they drop from the tree;  
But since they will take them, I think I'll go too,  
But will lose none by me, though I get a few.  
His scruples thus silenced, Tom felt more at ease,  
And went with his comrades, the apples to seize.  
He shared in the plunder, but pined the plan,  
Coveted,

## The Family Circle.

## Be Gentle as well as Firm.

BY MRS. M. S. WEST.  
Undue severity is often quite as fatal to the right training of youth, as unreasonable indulgence, and far more withering in its influence upon the heart. How pure the affections of children! How warm their impulses, when they have been cherished; when ridicule or severity has not chilled or silenced their free and joyous expression! Sad it is, that the first lessons in dissimulation and coldness, are so often learned by the parental bedside, simply because the irrepressible glees of childhood sometimes interfere with the clock-work regularity of some notable housekeeper, or disquiet the nerves of some querulous mother, or aunt, or interrupts the calculations of a business-dependent father. I have seen a confiding child shrink away, his expressive countenance overcast with premature disappointment, and his heart full, from not having received the sympathy which he had anticipated. When will parents remember, that things, which in themselves are trifles, are of so much importance in the estimation of children, as the widest plans are to those in mature life? When they can adapt their sympathies to the joys and sorrows of childhood, they will draw the band of filial affection more closely round the hearts of their children, and doubly thus render their own influence more powerful.

## Love of Home.

The Irish are often ridiculed, or contemned for yearning the comfortable homes they have left behind them. The Almighty knows, they say, what we come here for, we were a pale better off at home! This is false in word, but true in feeling. Their earnest affections take possession of their memories, and efface all but that which made the happiness of their birth-place, and childhood's home. There, in perpetual freshness, are the joys of youth; the associations of song and story are there; there, in golden light, all the bright passages of life—its pleasures, its sorrows, its trials, and its joys. And there, those ministers of suffering, trial, superstition, even death itself, have their root of sorrow plucked out, and become ministering angels, messengers from another world! Who ever looked back upon home, through the vista of time, or the wide spaces of distance, and saw any thing but light and beauty there? Surely, then, the poor Irish may be pardoned the hallucinations of their final love.

Mrs. Sigourney.

## A Wise Mother.

The mother of a family was married to an infidel who made a jest of religion in the presence of his own children; yet she succeeded in bringing them all up in the fear of the Lord. One day asked her how she had preserved them from the influence of a father, whose sentiments were so openly opposed to her own. She was answered: Because to the authority of a mother, but that of God. From their earliest years my children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent that I might allow it to speak.

Did they propose a question? did they commit any fault? did they perform any good action? I opened the Bible, and the Bible answered, reproved or encouraged them. The constant reading of the Scriptures has alone wrought the prodigy which surprises you.

## Moralist and Miscellaneous.

## Address.

To the Ministers of the Gospel, and other servants of Jesus Christ, in the State of Connecticut.

BRETHREN!—It was a leading petition of Christ in his last prayer with his disciples, that they all might be one. He prayed for this especially, as he said, that the world might believe on him as having been sent of God. The pertinency of the prayer has been lamentably shown, by the history of the church in all ages. Her divisions have been a main cause of the unbelief of mankind. While these divisions have been a main cause of the unbelief of mankind, they have proportionally enfeebled and counteracted the efforts of the faithful, with respect to particular measures of reform. The enfeebling and disastrous influence of the conflicting sentiments, and party strifes which have existed among ourselves in latter years on the subject of slavery, is painfully felt by all who are praying that this mighty evil may be abolished. Various testimonies against it, and resolves declarative of the duties incumbent on us for the purpose of its removal, have, indeed, at different times, been given out by some of our larger ecclesiastical bodies; but these have been more than neutralized by the conflicts which have been so extensively raised in the body of the community. For all well-directed action with reference to the emancipation of the enslaved and the relief of our country from the heavy burden incumbent upon it, in consequence of their enslavement, as well as for our peace and spiritual prosperity, it is most devoutly to be desired that our contentions on this subject were laid aside in our united prosecutions of those measures to which the principles in which we are agreed would lead us.

The points of difference in the body of Christ have always been essential. They have not, in all cases, been unimportant; but to the vitality of religion, they could not have been essential; for then they would have been inconsistent with standing in his body; and very commonly, their real importance has been in the inverse proportion of the violence of dispute and animosity of feeling of which they have been the occasion. We will not say that it has been precisely so on the subject of slavery; but we do say there is a broad field in which we may consult and act together in relation to it with no danger of collision, and with room enough for the undivided and unceasing application of all the powers and influence which God has given us.

"Thou shalt love thy neighbor as thyself," we acknowledge to be the royal law of the God we adore—binding us by his authority, and the love of his own infinite nature, to the exercise of equal benevolence towards all men—the bond and the free. And "whatsoever ye would that men should do to you, ye do even so to them," we receive as the golden rule of reciprocity between every man and his fellow. That it is therefore wrong to take a neighbor, a brother, a fellow creature of God, endowed like ourselves by his sovereign hand with a spiritual and immortal nature—an heir of the same apostasy and moral ruin—redeemed at the same infinite price—capable, through divine grace, of the same glory, honor and immortality, and shut him up in a state of intellectual and moral degradation; deny him the ordinary means of knowledge and salvation; forbid him to read the Bible, and obey his own conscience; break up the conjugal, parental and filial relations as God has ordained them; take away all incentive to laudable enterprise and improvement, and multiply his temptation to every vice—that this is wrong—is sinful—is at war with the law of God, and the spirit of the gospel, we hold to be incontrovertibly manifest. But such is the wrong inherent in the system of slavery—not merely incidental to it, as liable to abuse, like every institution in society in which restraint and necessity, but inseparable from the system itself, so that the moment you admit the enslaved to those advantages for intellectual and moral culture which their nature and destiny as immortal beings so imperiously demand, or allow them to worship and serve God, as their rights to the unrestricted offices of the domestic relations, or acknowledge their claim in other respects to a common standing with mankind as rational and accountable subjects of God, you break up the system, and the system itself is wrong—the laws and usages which establish it—be as they may, beyond the limits of a possible change, to be continued: wrong everywhere, and under all circumstances, and more especially in this land, under the light of the gospel, and the blessings of civil and religious freedom; and if in any measure wrong, how great is that wrong!

In these remarks, we have not designed to propound anything doubtful or new, but only to survey the common ground on which we stand—to recognize the great principles on this subject, which we do not less cordially than ourselves, adopt. And there is another position in which, as we think, the good people of this community are generally agreed, and which is somewhat in advance of what was formerly held. We refer to the safety of immediate and general emancipation, that is, of legislative acts, changing the condition of the slaves from that of bondage, to that of common standing with men, subject to the common standing and shielded by the protection of an equal, efficient, and wisely adapted government. A few years ago many of us would have revolted at such a proposal, as tending to convert the slaves into a horde of vagrants, thieves and incendiaries, and exposing the community to universal terror, anarchy and rapine. But the success of our moral experiments, especially of the emancipation of the slaves in the West Indies, has shown the unreasonableness of such apprehensions, and left us to won-

der that we could have so little considered the ordinary principles of human action, as to have entertained them. To deal justly with a fellow-being, to undo the heavy burdens, and take off the yoke, is not to provoke him to outrage. This is not the effect of kindness. No! It is to bind him to you with cords of love. We are then agreed in the position that the slaves of our country might, and ought to be emancipated; that it would be consistent with the safety of the communities by whose authority they are held in bondage, immediately and those bands, substituting for them a system of law which should aim at the best good of both master and the slave; and that, as this might be done, the laws of Heaven demand that it be done.

But unhappily, the majority of those who alone have the constitutional power to do this, (we here speak more particularly of the States,) think differently. Many endeavor to persuade themselves and others that slavery is right; to be justified on evangelical principles; and sanctioned by the examples of the patriarchs and the precursors of the apostles; and on no account to be disapproved or regretted; and others, who disapprove of the system, and would abhor the subjugation of one born in a state of freedom to the condition of a slave, are yet appalled at the imagined terrors and difficulties attendant on the liberation of millions at once, born and brought up among them in this condition, and deem themselves justified in perpetuating the system as a necessary evil. Nor is this all. They are strengthened in their position by the persuasion that the opinions and sympathies of the better part of the community at the North are on their side. Several things among us have contributed to this. Some leading abolitionists have adopted principles and advocated measures on the subject of slavery which the majority in our churches could not approve, and which individuals have thought themselves obliged to condemn as false and disorganizing. These in their turn have been proscribed as time-servers—pro-slavery men—and the main obstacle to the cause of reform. Others there have been, and these have been found more numerous than we had supposed, who, from indifference to the condition of the slave, or contempt of those to whom God has given "a skin not colored like their own," or on account of their social, commercial or political connection with slaveholders, and other personal considerations, have been unwilling that anything should be done, that the feelings of our Southern brethren should be disturbed, and our amicable relations to them be endangered. 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